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ther, that a functional psychology which did not give an account of these elements would be a bastard discipline and not what it pretended to be. The unavoidable coalescence of the problems of ethics and functional psychology is nowhere more obvious than in the realm of social psychology. . . . A closer inspection of the facts will show that all psychological and ethical questions with which the sociologist concerns himself are fundamentally questions of how and why consciousness performs certain operations and what the results are, i. e., are questions intrinsic to the conception of functional psychology."

Professor Angell concludes his essay :

"If a center of gravity for the detached portions of philosophy be necessary, psychology possesses as a claimant for this honor the notable advantage over its rivals that it is explicitly devoted to the study of the individual as such, from whom all philosophical problems emanate and to whom all solutions of them revert. When this psychological study is interpreted in a functional, as well as in a structural, sense, the theoretical distinctions between psychology and philosophy have ceased to exist."

—5.

DER KATEGORISCHE IMPERATIV. Rede zur Feier des Geburtstages Sr. Majestät des deutschen Kaisers, Königs von Preussen, Wilhelm II. Von Dr. Paul Deussen, Professor der Philosophie an der Universität Kiel. Kiel und Leipzig: Verlag von Lipsius und Tischer. 1903. Pages, 29.

A discussion of Kant's categorical imperative was chosen by Professor Paul Deussen as an appropriate subject for a spirited address, delivered in honor of Emperor Wilhelm II., at the official academical celebration of his birthday, Jan. 27. The remarkable solution of the Kantian problem is, according to Professor Deussen's interpretation, the statement that "Nature is appearance, not thing-in-itself," and while we do not find the *summum bonum* in nature, we find it in the thing-in-itself. Kant teaches that the highest good is found in God, Immortality, and Freedom; none of them is possible in nature. The existence of God is not only not proved but is even excluded by the order of things in the expanse of objective reality; immortality is absolutely impossible, and the idea of freedom so far as the domain of empirical investigation reaches, is untenable. Yet all three are safe possessions of man as soon as we turn to the realm of the thing-in-itself. There the irrefragable law of causation no longer applies, and thus the highest good of mankind resides in the nimbus of inscrutability (pp. 18-20). The categorical imperative, however, is the law which man as thing-in-itself dictates unto man as appearance (p. 21).

This is all pleasant news to those who believe in the gospel of things-in-themselves, but what shall become of the editor of *The Monist*, who in his latest book declares that things-in-themselves are mere hypostatisations, and that the idea is contradictory and untenable?

In consideration of the fact that the strength of the German army, the reliable-

ness of the German bureaucracy and the general welfare of the Fatherland was due to the categorical imperative having become incarnate in Frederick the Great, William the Great, and also in the present ruler of Germany, Professor Deussen concluded his speech with an enthusiastic *Hoch* for Emperor William the Second.

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A PHILOSOPHICAL ESSAY ON PROBABILITIES. By *Pierre Simon*, Marquis de Laplace. Translated from the Sixth French Edition by *Frederick Wilson Truscott*, Ph. D. and *Frederick Lincoln Emory*, M. E. New York: John Wiley & Sons. London: Chapman & Hall, Ltd. 1902. Pages, iv, 196.

The republication of the old classical books has become a demand, and we are glad to see the philosophical essays on Probability by Laplace translated into English and published in a good and readable edition. The calculus of probability was first laid down by Pascal who worked it out at the instigation of Chevalier de Meré, but Laplace gave the first exposition of the science as a whole, showing its applications in the several fields, its significance and its value. Laplace concludes his essay in these words:

"It is seen in this essay that the theory of probabilities is at bottom only common sense reduced to calculus; it makes us appreciate with exactitude that which exact minds feel by a sort of instinct without being able oftentimes to give a reason for it. It leaves no arbitrariness in the choice of opinions and sides to be taken; and by its use can always be determined the most advantageous choice. Thereby it supplements most happily the ignorance and the weakness of the human mind. If we consider the analytical methods to which this theory has given birth; the truth of the principles which serve as a basis; the fine and delicate logic which their employment in the solution of problems requires; the establishments of public utility which rest upon it; the extension which it has received and which it can still receive by its application to the most important questions of natural philosophy and the moral science; if we consider again that, even in the things which cannot be submitted to calculus, it gives the surest hints which can guide us in our judgments, and that it teaches us to avoid the illusions which oftentimes confuse us, then we shall see that there is no science more worthy of our meditations, and that no more useful one could be incorporated in the system of public instruction."

DIE WILLENSFREIHEIT. Eine neue Antwort auf eine alte Frage. Von *Dr. Adolf Bolliger*, Professor an der Universität Basel. Berlin: Druck und Verlag von Georg Reimer. 1903. Pages, iv, 125.

Dr. Adolf Bolliger undertook to answer the prize question proposed by "The Hague Association for the Defence of the Christian Religion" anent the theory of indeterminism, its tenability, and its significance in religion and ethics, the answer being an outright condemnation of determinism in any shape and the proposition of a theory of indeterminism based upon the idea of the reality of the will.